first is that in which there is the immobile status of the Self in its essential existence, self-absorbed or self-conscious but in either case without development of consciousness in movement or happening; this is what we distinguish as its timeless eternity. The second is its whole-consciousness of the successive relations of all things belonging to a destined or an actually proceeding manifestation, in which what we call past, present and future stand together as if in a map or settled design or very much as an artist or painter or architect might hold all the detail of his work viewed as a whole, intended or reviewed in his mind or arranged in a plan for execution; this is the stable status or simultaneous integrality of Time. This seeing of Time is not at all part of our normal awareness of events as they happen, though our view of the past, because it is already known and can be regarded in the whole, may put on something of this character; but we know that this consciousness exists because it is possible in an exceptional state to enter into it and see things from the view-point of this simultaneity of Time-vision. The third status is that of a processive movement of Consciousness-

Force and its
-successive working out of what has
been seen by it
in the static vision of the Eternal; this is
the Time
movement. But it is in one and the same
Eternity
that this triple status exists and the
movement takes
place; there are not really two eternities,
one an
eternity of status, another an eternity of
movement,
but there are different statuses or
positions taken